2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

PART I. EARLY HISTORIC DELAWARE CULTURE

I. DELAWARE ORIGINS AND AFFILIATIONS

At the opening of the seventeenth century all of the Atlantic coastal peoples north of North Carolina and extending to the Maritime Provinces and the St. Lawrence were culturally similar to one another. Kroeber, however, distinguished two cultural provinces within the Algonkian area, a North Atlantic Slope and a Middle Atlantic Slope.[1] On the basis of an analysis of cultural traits Flannery divided this coastal area into three divisions, or subareas: Northern New England, Central, and Virginia-Maryland.[2] Kroeber's Middle Atlantic Slope is roughly equivalent to Flannery's Central area. The aborigines who were to become known as Delawares in the eighteenth century inhabited this Central or Middle Atlantic Slope area. They did not comprise, as the name Delaware implies, a single social, political, or linguistic entity. They did, however, inhabit a continuous area extending from Delaware Bay on the south, through Manhattan Island, and up the west side of the Hudson River to the Catskills on the north. Inland, they occupied the banks of the Delaware River and its tributaries northeast to the Hudson. This territory included part of the present state of Delaware, all of New Jersey, eastern Pennsylvania, and part of southern New York (Map 1).

The Delawaran peoples were centrally located within the Middle Atlantic Slope area. To the north were the Mahican, on the east bank of the Hudson lived the Wappinger division of the Mahican, and on Long Island were the Montauk, another Mahican group. To the south, in Maryland and part of Delaware, lived the Conoy, Nanticoke, Choptank, and associated peoples.[3] The other peoples of this area are little known apart from the notes in Captain John Smith's memoirs.[4] All of these peoples were similar to one another in culture and language, and remnants from most, if not all, of these tribes in later times became incorporated with the Delaware tribe. To the west, in eastern Pennsylvania, lived the Conestoga (or Susquehannock), an Iroquoian people.[5] To the northwest and north, in what is now New York State, were their Iroquoian relatives, the Five and later Six Nations.

Delaware Prehistory: a Summary

It is a difficult task to identify archaeological sites in the Middle Atlantic Slope area with historic tribes. This difficulty stems from two factors. First, soon after contact the coastal peoples emigrated, were dispersed, or died, with the result that it is impossible to find many coastal sites which contain contact materials. Second, since much

[1] Kroeber, 1947, p. 93.
[2] Flannery, 1939, p. 192.
[3] Kroeber, 1947, Map 1*a*, p. 93; Wallace, 1943, pp. 42-43.
[4] Smith, 1884, pp. 55, 351.
[5] Kroeber, 1947, Map 1*a*, p. 93.

2:Newcomb E-4, 5 (1951-1952) 1956
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●172 of the area has been heavily urbanized, many sites have been destroyed.[6] Despite these difficulties the early historic Delawaran peoples have been partly identified with archaeological complexes of the area. The East River Aspect is a case in point. Smith said:

> The East River aspect represents the culture of the Algonkian-speaking peoples who inhabited the area in historic times. Specifically, the Wappinger, western Metoac, and some groups of Delaware appear to have carried the culture designated as the East River aspect.[7]

This Aspect takes in the area around the mouth of the Hudson River including western Long Island. At present it encompasses four foci: Massapeag, Clasons Point, Rosenkrans Ferry, and Bowmans Brook.[8] Smith, estimating that this culture made its appearance about A.D. 1000, said:

> Its advent represents a cultural discontinuity, for the underlying culture is the Clearview focus, an early stage in the development of Windsor. The different character of the artifacts in the East River culture and the survival of the Windsor culture elsewhere militate against attributing the change to diffusion. It seems to represent an invasion by new groups of people with a different cultural tradition.[9]

The East River Aspect apparently came into the area from New Jersey. Witthoft has said that the East River ceramic tradition developed from the poorly known ceramic style found on Abbott's Farm at Trenton, New Jersey. The upper levels of the Overpeck and Diehl sites, both located near Easton, Pennsylvania, and dug by MacNeish and Witthoft, also are connected with the early historic natives of the area.[10] The Overpeck ceramic series was also derived from Abbott's Farm, specifically from a ceramic type which Witthoft has termed Abbott Zoned pottery.[11]

The East River Aspect should probably be enlarged to include the Red Valley Focus of New Jersey. Cross used this term in preference to the "Early" Focus which was previously used by Ritchie for the Coastal Aspect.[12] Cross used Red Valley because ". . . in light of the homogeneity of the New Jersey culture, the temporal implications of 'Early' and 'Late' as applied to foci do not seem justifiable."[13] Sites in northern New Jersey are "more closely affiliated with the Rosenkrans Ferry or 'Late' Focus."[14] The conjectures which have derived the New York foci of the East River Aspect from New Jersey by migration, and by implication from the Red Valley Focus, would seem to indicate a closer affiliation with Delawaran peoples than was given by Smith. In short, about A.D. 1000 people who were probably Delawares extended their range to coastal New York.

Smith stated that the East River Aspect "may be connected with the

[6] Ritchie, 1938, p. 94.
[7] Smith, 1950, p. 116.
[8] *Ibid.*, p. 116.
[9] *Ibid.*, p. 108.
[10] MacNeish, 1952, p. 52.
[11] Personal communication from John Witthoft; Cross, 1953.
[12] Cross, 1941, p. 210; Ritchie, 1938, pp. 103-6.
[13] Cross, 1941, p. 211.
[14] *Ibid.*

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Northeastern phase"[15] of the Woodland pattern. The pottery "suggests" Owasco and Iroquois "in many of its traits."[16] Although the East River Aspect is intrusive at the mouth of the Hudson and cannot be derived from the Clearview Focus of the Windsor Aspect, it evidently is closely related to, and possibly derived from, the Owasco Aspect of the Northeastern Phase.[17] The suggestion made by Smith received support from Ritchie's thesis that the Castle Creek Focus (probably the latest stage of Owasco) is partly Delaware "on the grounds of territorial overlapping"[18] The masklike faces which are frequent on Castle Creek pipe bowls and the "conventionalized human effigies" which are present on one Castle Creek pot also are said to suggest the magico-religious mask cult of the historic Delawares.[19]

Another group of Delawares, the Munsi, has been definitely associated with an archaeological complex. The principal village of the peoples who were to become the historic Munsi was on Minisink Island. Heye and Pepper excavated this site, and in 1947 Ritchie conducted further excavations.[20] Ritchie summed up this work by saying:

> Basically, then, the Munsee culture as it first appeared on the Bell-Philhower Site, is identifiable with . . . the Castle Creek Focus of the Owasco Aspect, and there can be little doubt that it represents an importation from upriver in New York state. In its New Jersey milieu it underwent progressive changes as the result of acculturation through contacts with neighboring groups, chief of which was probably the Unami with whom the Munsee confederated and for whom they served as a buffer stage against the Iroquois.[21]

The historic Delaware culture may then be derived from "Late Prehistoric period"[22] cultures of the New York-New Jersey area. These cultures were in turn partial outgrowths of earlier cultures of the Intermediate period. Agriculture and shellfish collection, at least along the coast, were important during this interval. Pottery was common, bone and antler artifacts were present, and there was a preoccupation with burial in some places.[23] According to Ritchie, the Intermediate period in New York "represents successive diffusions over several centuries from the Great Lakes area, mainly Ohio, via the Alleghany Valley and south shore of Lake Erie. . . ."[24] The Archaic period, which underlies the Intermediate, is said to have lasted to about 1000 B.C. and was characterized as a wild food economy, including shellfish collection. Chipped stone projectile points were more abundant than in the subsequent period, but bone and antler artifacts were rare or absent. Ceramics, horticulture, and smoking pipes were also absent.[25]

The course of Delaware prehistory, then, was not that of a pure, internally developing system. Ritchie has expressed this point of view, stating that a knowledge of this area "recognizes the probability of

[15] Smith, 1950, p. 108.
[16] *Ibid.*, p. 117.
[17] Ritchie, 1944, p. 5, Pl. 1.
[18] *Ibid.*, p. 56.
[19] *Ibid.*, p. 57.
[20] Heye and Pepper, 1915; Ritchie, 1949; Philhower, 1953.
[21] Ritchie, 1949, p. 195.
[22] Ritchie, 1944, p. 7, Pl. 2.
[23] Smith, 1950, p. 106; Ritchie, 1944, p. 324.
[24] Ritchie, 1944, p. 324.
[25] Smith, 1950, p. 106; Ritchie, 1944, p. 321; Ritchie, 1951; Smith, 1955.

2:Newcomb E-4, 5 (1951-1952) 1956
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172 infusions of new complexes, probably in many cases associated with population movements which have acted to alter decidedly the tones and values of the cultural picture."[28] This does not mean, however, that there were extensive migrations into the area in recent times; the peoples of Delaware culture, on the contrary, had deep roots in the immediate vicinity. Migrations and the diffusion of cultural traits were important, but were not on the scale suggested by the Walam Olum or the oral traditions.

Traditional Origins

173 Some investigators, on the basis of the Walam Olum or other Delaware traditions, have suggested that the Delawares were recent immigrants from other areas.[27] The archaeological and the linguistic evidence does not seem to warrant, however, the postulation of any extensive recent eastward or southward migration of Delawaran peoples. It appears that the traditional western origin cited by many investigators is based upon the accounts found in Heckewelder and Zeisberger.[28] To summarize these accounts, the Delawares hundreds of years ago lived on the western side of the Mississippi and for unknown reasons they slowly migrated east. The "Mengwe" (Iroquois) also took part in this eastward migration and united with the Delawares to fight the "Talligewi" or "Alligewi," who held the land east of the river. The invaders ultimately triumphed, but after living for some time in the east these two allies fell out and warred upon each other. The Iroquoian tribes, on the losing side in these battles, were forced to confederate during the fifteenth and sixteenth centuries. A military stalemate followed until European contact was established, when the Dutch aided the Iroquois in making "women" of the Delawares.

The migration legend found in the Walam Olum (pictographic bark record of the Delawares) is similar to the one obtained by Zeisberger and Heckewelder. I have suggested elsewhere that the migration account of the Walam Olum was derived from the traditional legends, but that it was altered to suit the political circumstances of nineteenth-century Delaware life.[29] According to Brinton's translation of the Walam Olum, the origin of the Delawares was in the far northeast, "probably at Labrador." This legend recounts:

> [They] journeyed south and west, till they reached a broad water, full of islands and abounding in fish, perhaps the St. Lawrence about the Thousand Isles. They crossed and dwelt for some generations in the pine and hemlock regions of New York, fighting more or less with the Snake people, and the Talega, agricultural nations, living in stationary villages to the southeast of them, in the area of Ohio and Indiana. They drove out the former, but the latter remained on the upper Ohio and its branches. The Lenape, now settled on the streams in Indiana, wished to remove to the East to join the Mohegans and other

[26] Ritchie, 1944, p. 320.
[27] Kroeber, 1947, p. 93; Lilly, 1944, pp. 33-40; Lilly, *et al.*, 1954, pp. 273-85.
[28] Heckewelder, 1881, pp. 47-70; Zeisberger, 1871, pp. 32-36.
[29] Newcomb, 1955, pp. 57-63.

2;Newcomb E-4, 5 (1951-1952) 1956
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that the Delaware groups nearest to the Iroquois had been influenced by them. The Munsi were nearest to the Iroquois, and Harrington's informants were predominantly of this group. The various house styles, on the other hand, are possibly related to the seasonal movements of the Delawares, who, like the central Algonkians, may have utilized the rectangular, bark-covered long house in summer and the dome-shaped lodge in winter.[128]

The dome-shaped lodges were simple structures built by placing pieces of bark, preferably of linden or elm, over a sapling framework. The bark was stripped from the trees in summer in as large sheets as possible and dried. It then provided a watertight house.[130] House furnishings were rather meager. "They. . .make very fine, strong and artistic mats of finely painted spruce roots and strong straw, with all kinds of figures, to decorate and cover the walls with, and to place below their bed clothes."[131] Rush mats were painted and fastened to the walls in winter to keep out the cold. Some houses had "portraits and pictures somewhat rudely carved."[132] By the eighteenth century platforms made of poles, which encircled the walls and served as tables, benches, and beds, were mentioned.[133] The platform was covered by an untanned skin of bear or deer, or else with a mat.

Near each village was one or more sweat houses:

> When they wish to cleanse themselves of their foulness, they go in the autumn, when it begins to grow cold, and make, away off, near a running brook, a small oven, large enough for three or four men to lie in it. In making it they first take twigs of trees, and then cover them tight with clay, so that smoke cannot escape. This being done, they take a parcel of stones, which they heat in a fire, and then put in the oven, and when they think that it is sufficiently hot, they take the stones out again, and go and lie in it, men and women, boys and girls.[134]

Informants (O.A., J.T.) recalled small sweat lodges of this type. Skinner found "small beds of cracked stones and pebbles, without relics, often at some distance from other remains. . ."[135] Thus, archaeological remains tend to confirm the existence of this trait for the prehistoric people of Staten Island.

Clothing.—The amount of clothing worn by the Delawares varied with the season. In summer men wore only a leather breech cloth and women only a short skirt, and they frequently did without moccasins.[136] In colder seasons the principal garment was a skin of beaver, fox, deer, bear, elk, or raccoon.[137] The hair side was worn next to the body in

[128] Wissler, 1917, p. 221; Denton, 1845, p. 7.

[129] Thomas, 1912, p. 341; Heckewelder, 1881, p. 401; Mahr, 1954, pp. 381-82; O. A.

[130] Lindestrom, 1925, p. 223.

[131] O'Callaghan, 1850, I: 283; Hayes, 1954, p. 77.

[132] Zeisberger, 1910, p. 17.

[133] De Vries, 1909, pp. 217-18; Lindestrom, 1925, p. 257, described the sweat lodge in similar terms.

[134] Skinner, 1909, p. 48.

[135] Pastorius, 1912, p. 384; Lindestrom, 1925, pp. 191-92.

[136] De Laet, 1909, p. 57; De Rasieres, 1909, p. 108; Thomas, 1912, p. 341; Juet, 1909, p. 18; Van der Donck, 1909, p. 301.

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

776 778 illustrates two Minsi masks in use in the first part of the nineteenth century, and these are here reproduced (pl. III). The first he calls a "Muncey idol," and says that it was "delivered up by Joe Nicholas on his Conversion to Christianity," and that "Me Zeengk is the name of this God"; while the second, which he names "a Muncey devil idol," "formerly belonging to the Logan family," was "delivered up on the 26th of Jan. 1842." Jones does not refer to these "idols" in the text. The second mask illustrated seems to have a turtleshell rattle tied on its back, the handle projecting downward. Another mask, found by the writer among the Lenape at Grand river, Ontario, and apparently of Minsi type, is shown in fig. 4. It was collected for Mr E. T. Tefft, of New York, but is now in the American Museum of Natural History.

● 172 776 778 Some of our best evidence indicating the early existence of belief in this Mask Being among the Lenape is furnished by archeology—by the finding of

[text continues on p. 41]

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

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FIG. 5.—Stone head or Misi'nge' from Ohio. (Height, 13.0 in.)

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

[continued from p. 38]

a number of heads or masks of stone (pl. IV) within the boundaries of their former domain of New Jersey and the vicinity,[26] which, when the rarity of such objects in the surrounding regions is also considered, seems quite significant. Such stone heads even mark the trail of the Lenape withdrawal westward through Pennsylvania,[27] and have even been found in Ohio, where they lingered for a time (fig. 5).

The best early description is given by Brainerd,[28] who, in May 1745, while on the Susquehanna above the English settlements, saw a masked Indian who must have been an impersonator of MIsinghâli'kŭn. It runs:

"But of all the sights I saw among them, or indeed anywhere else, none appeared so frightful . . . as the appearance of one who was a devout and zealous Reformer, or rather, restorer of what he supposed was the ancient religion of the Indians. He made his appearance in his *pontifical garb*, which was a coat of *bear skins*, dressed with the hair on, and hanging down to his toes; a pair of bear skin stockings; and a great *wooden* face painted, the one half black, the other half

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STONE HEAD OR MISI'NG[w], FROM STATEN ISLAND, N. Y.
(Staten Island Institute of Arts and Sciences)

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

person buried and his rank in the tribe. In the evening soon after sunset and in the morning before daybreak the female relations and friends assemble in the house of the deceased and mourn over the body. The effects of the deceased are taken to the place of burial, the greater part being distributed among those who assist at the burial. As the corpse is let down into the grave the women set up a deafening howl. After the ceremony the mother, grandmother, or some near female relative goes evening and morning to the grave and weeps over it, this continues, with less and less regularity until the mourning period is over. Sometimes food is placed over the grave." [49]

"To the spirits of the dead they offer both meat and drink. The doctors decide, in the case of a meat offering, which animal is to be sacrificed. When the guests are in the dark with no fire assembled an old man offers the meats to the enraged spirits and begs them to be pacified. The old man then communes with the spirits and tells the guests that they have been appeased.

"In the case of drink to be offered the guests assemble and drink together, then someone speaks with the spirits and pacifies them. The guests walk to the grave and pour some rum on it." [50]

Archaeological evidence is not lacking to show that before the historic period the custom of cleaning the bones of the dead and subsequent burial of the skeleton, sometimes in groups forming ossuaries, had penetrated as far north as the neighborhood of New York.[51] The testimony coincides with the tradition among the modern Delawares, recorded by Harrington, that the "Wolf clan" practiced the rite of removing the flesh from the bones of the deceased and later interred the bones with appropriate ceremonies.[52] Lindeström (1654) makes mention of the Delawares stripping the skeleton, disposing of the bones upon a shelf and distributing the property of the deceased among the relatives.[53] These institutions among the Delawares are unquestionably of southern origin, and their introduction as far north as the domain of the Delawares is clearly attributable to the Nanticoke in whose culture they were firmly established at an early period.

[49] Zeisberger, *op. cit.*, pp. 88–90.

[50] Zeisberger, *op. cit.*, p. 140.

[51] A. B. Skinner, "The Lenape Indians of Staten Island," Anthropological Papers, American Museum of Natural History, III, 1909, pp. 49–51.

[52] Harrington, *op. cit.*, pp. 183–4.

[53] Peter Lindeström, "Geographia Americae, 1654–6," ed. by A. Johnson, Philadelphia, 1926, pp. 249–51.

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape
Nanticoke NM11

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764 When a member of the Wolf Clan died, the flesh was stripped from the bones and buried, and the bones were dried at some private place. At the end of twelve days the skeleton would be wrapped in white buck skin and taken to a place prepared for the dance and there held up by someone. As the singers would sing the men who held the skeleton would shake it and the bones would rattle as the dancers would proceed around it. After the dance the skeleton was buried. Tradition says that in ancient times some of the head men in the Wolf Clan had a dream that they must treat their dead in that way, and the custom has been handed down to them for many centuries. The other clans say the custom does not belong to them. The custom has been long dropped. There has not been a skeleton dance since 1860." [14]

Harrington refers to information collected on the ceremony but prefers Adam's account in his memoir without further comment (Harrington, *op. cit.*, pp. 183–184). There may, however, be some unreliable statements in the Adams description.[15]

Zeisberger's description of the ceremony is also at variance with the others, but in several essential features the versions agree. Thus he observes:

"The Nantikoks (Nantikokes) of whom more in another place, have this singular custom that about three or four months after the funeral they open the grave, take out the bones, clean them of the flesh and dry them, wrap them up in new linen and inter them again. A feast is usually provided for the occasion, consisting of the best they can afford. Only the bones of the arms and legs of the corpse are thus treated. All the rest is buried or burned." [16]

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●172 Archaeological evidence is at hand to extend the Nanticoke practice into the country of the Iroquois who gave them asylum after 1760 in the shelter of the League. The Susquehanna people, whose burial remains were considered by Moorehead to be of the Iroquoian type, show "bundle burial" as

[14] R. C. Adams, "Notes on the Delaware Indians," Report on Indians Taxed and Indians not Taxed, U. S. Census, 1890, p. 299.

[15] The account by Adams is not to be explicitly relied upon as a source. Adams, among other claims, assumed the honor of being the only descendant of Chief Captain White Eyes, and so had himself portrayed. This statement is not accepted without modification by the Delawares, for we are told that his mother was a white woman and his father was scarcely more than one fourth Indian and that of Stockbridge (ɔ'p an u) Mahikan descent adopted by the Delawares. The name ɔ'p an u "easterner" was applied to the Stockbridge and the Iroquois in general.

[16] Zeisberger, *op. cit.*, p. 90.

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape
Nanticoke NM11

D 172

far north as Athens, Pa., on the Susquehanna river, where bones were "heaped beside or over the skull." [17] This form of disposal of the dead is by no means limited to the area or disposed of by this single reference.

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That the ceremony described may have been performed by a Nanticoke contingent in the old Delaware Nation is possible in view of the fact that the Nanticoke have been referred to as constituting a "Wolf Clan," one of the ceremonial groupings, whenever we have mention of their social identity.[18]

We cannot, however, decide how and when the Delaware acquired this strange rite diffused from the peoples south of them, yet it is evident from Lindeström (1654–6) that it was known to them in southeastern Pennsylvania, and therefore this locale should be indicated as lying within the area of distribution of the custom of skeleton cleaning and bone burial.

N 764

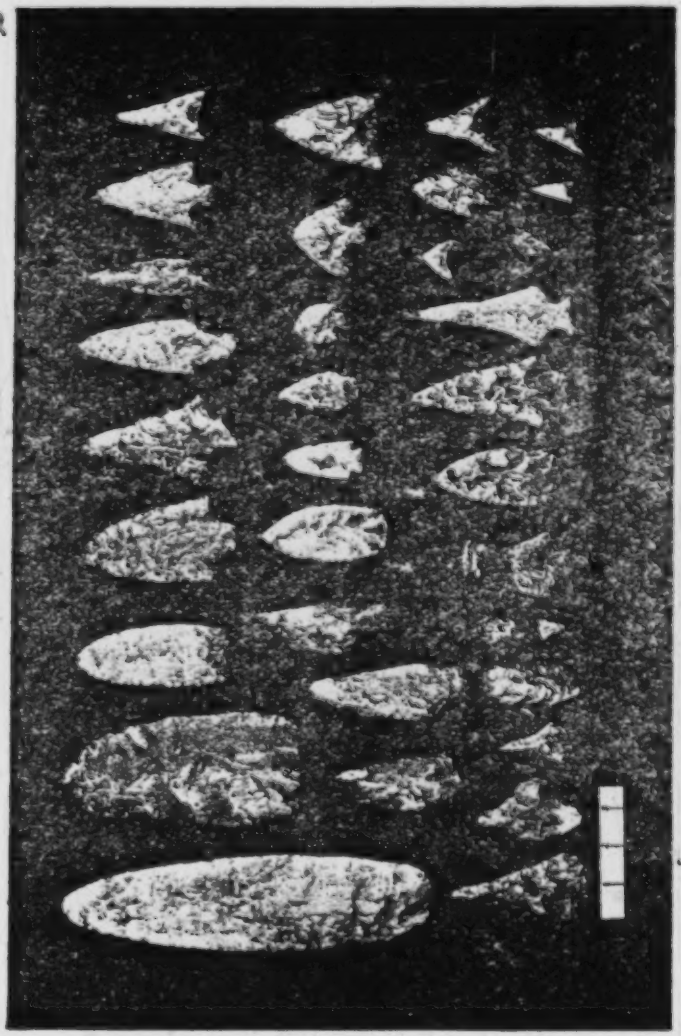
The interesting and important short text to follow recounts the traditional facts descriptive of the Skeleton Dance as maintained by a small Nanticoke sect among the Delawares as late as 1860, before the Nation had removed from Kansas to Indian Territory.

The Nanticoke of the Delaware Nation kept up the following performances until about 1860. Due then to inter-

[17] W. K. Moorehead, "The Susquehanna Archaeological Expedition," Second Report of Pennsylvania Historical Commission, Harrisburg, 1918, p. 122. From one to seven burials were in the same grave. In one ossuary were bundle burials indicating that the bones had been deposited in a pit subsequent to the disappearance of the flesh, evidence that they had been cleaned of flesh and buried. Also D. S. Davidson, "Burial Customs in the Delmarva Peninsula and the Question of their Chronology," *American Antiquity*, 1, no. 2, 1935, pp. 84–97 shows archaeological evidence of bundle burial and bone cleaning as a recent trait in the Slaughter Creek neighborhood of Maryland. Dr. Davidson also gives a summary of bone-cleaning burial customs in the east and in the southeast from whence the idea had originally spread. See also pertinent discussion by W. B. Marye, *ibid.* II, no. 1, 1936, pp. 40–6.

[18] Among the Nanticoke descendants incorporated with the Six Nations Iroquois at Brantford, Ontario, it was found that the tribe was remembered as a homogeneous group under the title of the "Wolf Clan" (Speck, "Nanticoke and Conoy Indians," *op. cit.*, p. 22) and a similar inference may be made from the statement of Adams (see f. n. 14 above, *op. cit.*, p. 299) who defines the Human Skeleton Dance as a "Wolf Clan" rite.

8:Linestrom T-5 (1654-1655) 1925
NM7 Delaware NM7



24. Collection of Blades, Knives, Spear-Points, Arrowheads, Drills and Scrapers, Mostly of Yellow Jasper, from the Delaware Valley, principally, Bucks Co., Pa.
[In Collections of Colonel Henry D. Paxson, Philadelphia, Pa.]

[Facing p. 215]

8:Linestrom T-5 (1654-1655) 1925
NM7 Delaware NM7

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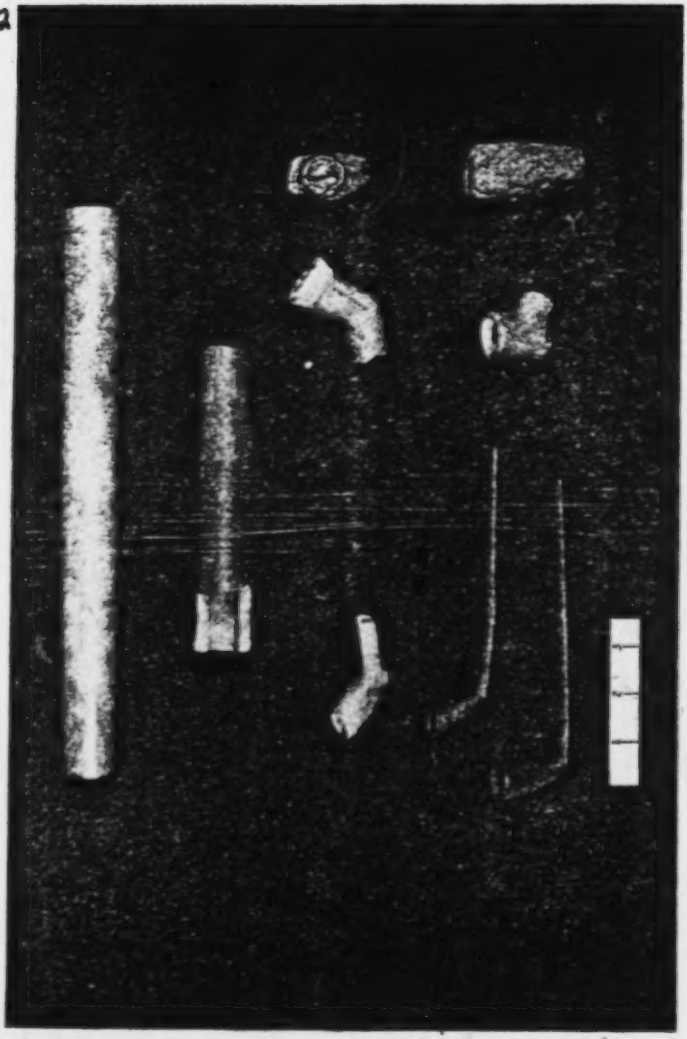
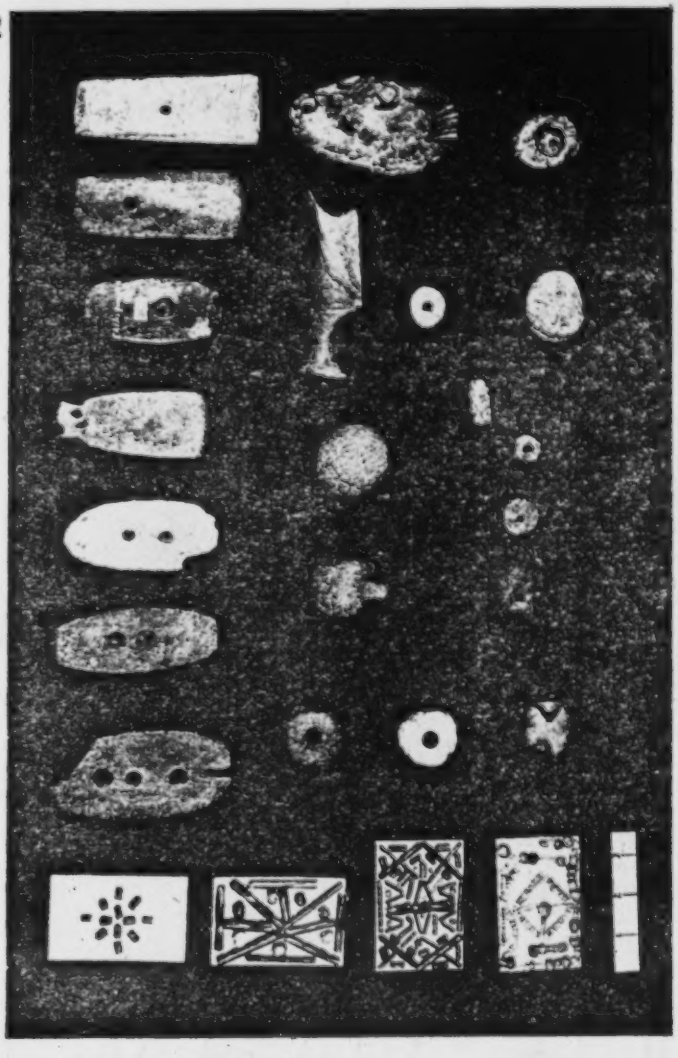


27. *Two upper figures*—1. LARGE TUBULAR PIPE, N. J. 2. TUBULAR PIPE (BROKEN), N. J. *Below broken tubular pipe to left*—CLAY PIPE ("TRADE PIPE" OR EUROPEAN MANUFACTURE), INDIAN GRAVE, CHESTER CO., PA. CLAY PIPE, TRUMPET SHAPE, INDIAN MANUFACTURE, VINCENTOWN, N. J. *To left, below clay pipe*—IRON TRADE PIPE (EUROPEAN MANUFACTURE), GRAVE, HUNTERDON CO., N. J. IRON TRADE PIPE (EUROPEAN MANUFACTURE), GRAVE, N. J. *To the extreme right and bottom*—3 SMALL STONE PIPES, N. J.

[IN COLLECTIONS OF COLONEL HENRY D. PARSONS, PHILADELPHIA, PA.]

[FACING p. 221]

8:Linestrom T-5 (1654-1655) 1925
NM7 Delaware NM7

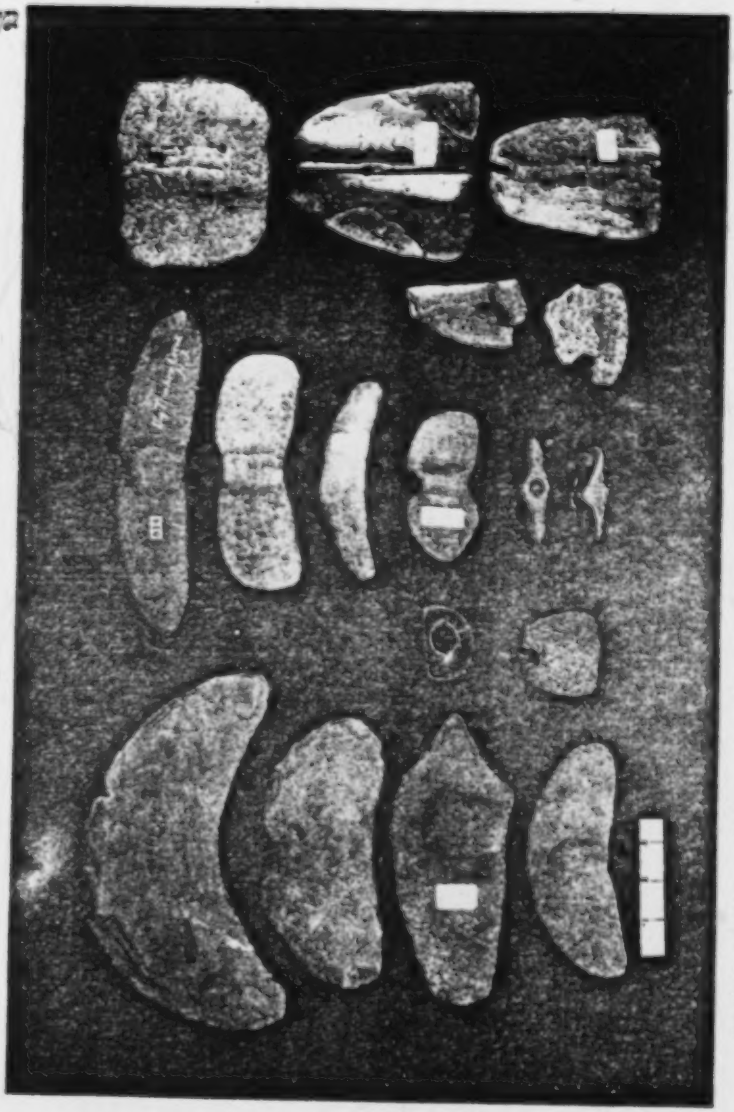


28. *First row, top to bottom*—Four Cards—Indian Teardrop Glass Beads, from Graves, Washington Boro, Lancaster Co., Pa. *Top row, left to right*—7 perforated stones, principally from Delaware Valley (Pa.), in some cases worn for decorations, see plate 18. *Central figure*—Stone Top (?), N. J. [Stone Ball, Bucks Co., Pa., Bird Stone, Pa. *To extreme right, centre*—Perforated Rubbing Stone (carried on a string around the neck (?)), Pa. *Remaining figure*—Stone Beads, Delaware Valley and Bucks Co., Pa.

[In Collections of Colonel Henry D. Paxson, Philadelphia, Pa.]

[FACING p.223]

8: Linestrom T-5 (1654-1655) 1925
NM7 Delaware NM7



29. *First row, top to bottom*—CRESCENT SHAPE CEREMONIAL STONE, DELAWARE WATER GAP, PA.; BANNER STONE, WITHOUT PERFORATION, BUCKS CO., PA.; BANNER STONE, INCIPIENT PERFORATION, N. J.; BANNER STONE, INCIPIENT PERFORATION, BUCKS CO., PA. *Second row*—2 SMALL PERFORATED STONES, BUCKS CO., PA. *Third row, top to bottom*—LONG CHOPPER-SHAPED BANNER STONE, N. J.; BANNER STONE, PERFORATED, PHILA CO., PA.; BANNER STONE, PERFORATED, LANCASTER CO., PA.; BANNER STONE, PERFORATED, BANNER STONES, BUCKS CO., PA. *Fourth row*—BANNER STONE FRAGMENTS, NESHAMINY CR., BUCKS CO., PA. *Fifth row, top to bottom*—UNFINISHED BANNER STONE, BUCKS CO., PA.; LARGE PERFORATED BANNER STONE (RESTORED), NORTHAMPTON CO., PA.; BANNER STONE, PERFORATED, LANCASTER CO., PA.

[IN COLLECTIONS OF COLONEL HENRY D. PAXSON, PHILADELPHIA, PA.]

[Facing p. 230]

8: Linestrom T-5 (1654-1655) 1925
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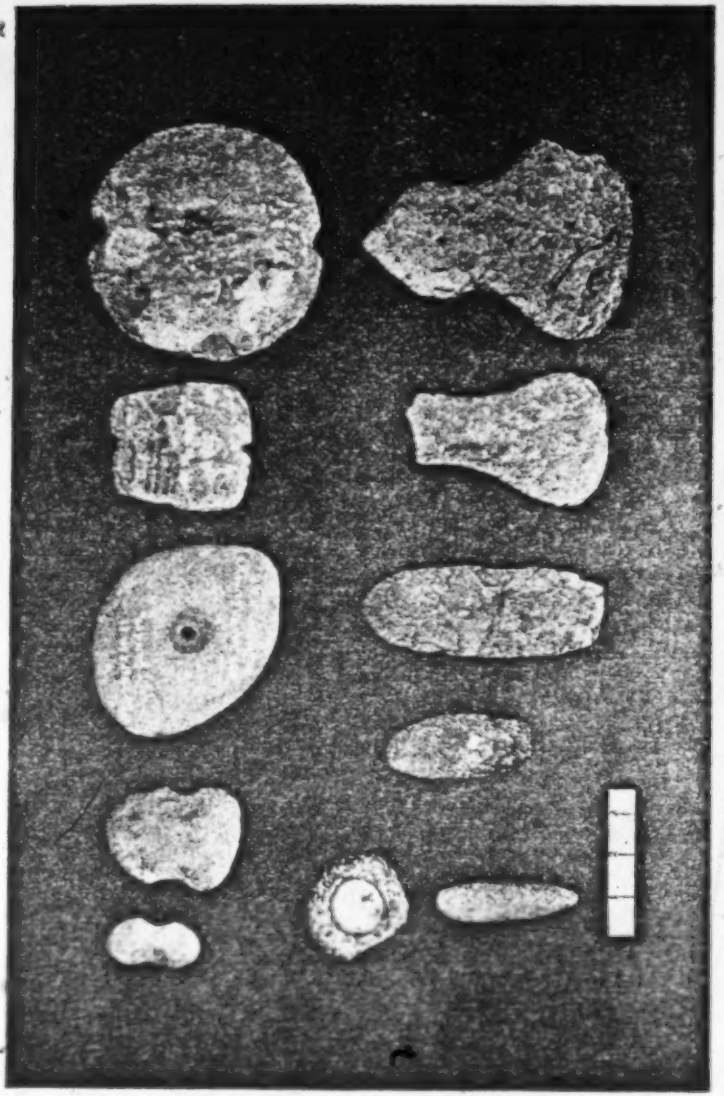

III. *Upper row, left to right*—2 SMALL NET SINKERS (?), BUCKS CO., PA.; LARGE NET SINKER (?) WITH HOLE, CAMDEN, N. J.; TWO NOTCHED SLATE DISCS (SINKERS (?)), MARTINS CREEK, NORTHAMPTON CO., PA. *Lower row, left to right*—SMALL PAINT PESTLE WITH MORTAR ABOVE IT (BETWEEN THE TWO ROWS), N. J.; KNIFE, LANCASTER CO., PA.; BLADE OR KNIFE, BUCKS CO., PA.; HOE, BUCKS CO., PA.; HOE (EDGE CHIPPED OFF), N. J.

(IN COLLECTIONS OF COLONEL HENRY D. PAXSON, PHILADELPHIA, PA.)

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8: Lindeström T-5 (1654-1655) 1925
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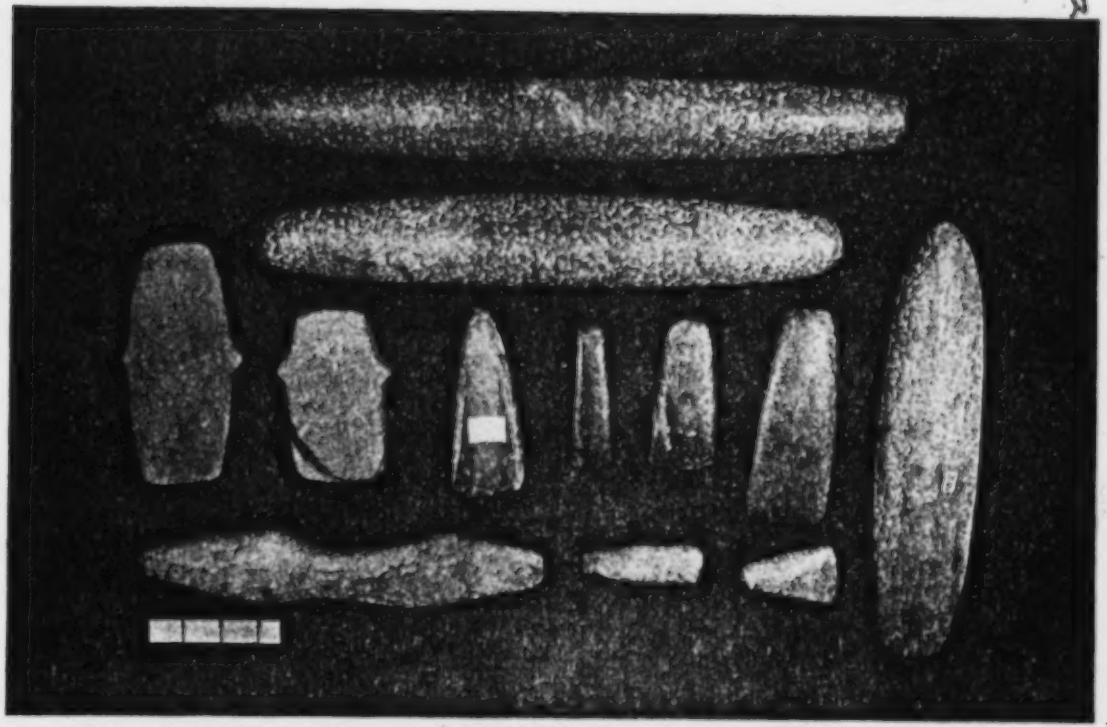

36. *Two upper objects*—1. Pestle, Burlington Island, N. J.; 2. Pestle, Bucks Co., Pa. *Row below pestles*—Celt, Playwicky Indian Town, Bucks Co., Pa.; Celt, Bucks Co., Pa.; Gouge, N. J.; 3 Celts, Bucks Co., Pa.; Large Celt, Burlington, Co., N. J. *Bottom row, left to right*—Implement probably used in skinning large animals, Bucks Co., Pa.; 2 Small Celts, Bucks Co., Pa.

[In Collections of Colonel Henry D. Paxson, Philadelphia, Pa.]

8: Lindström T-5 (1654-1655) 1925
NM7 Delaware NM7

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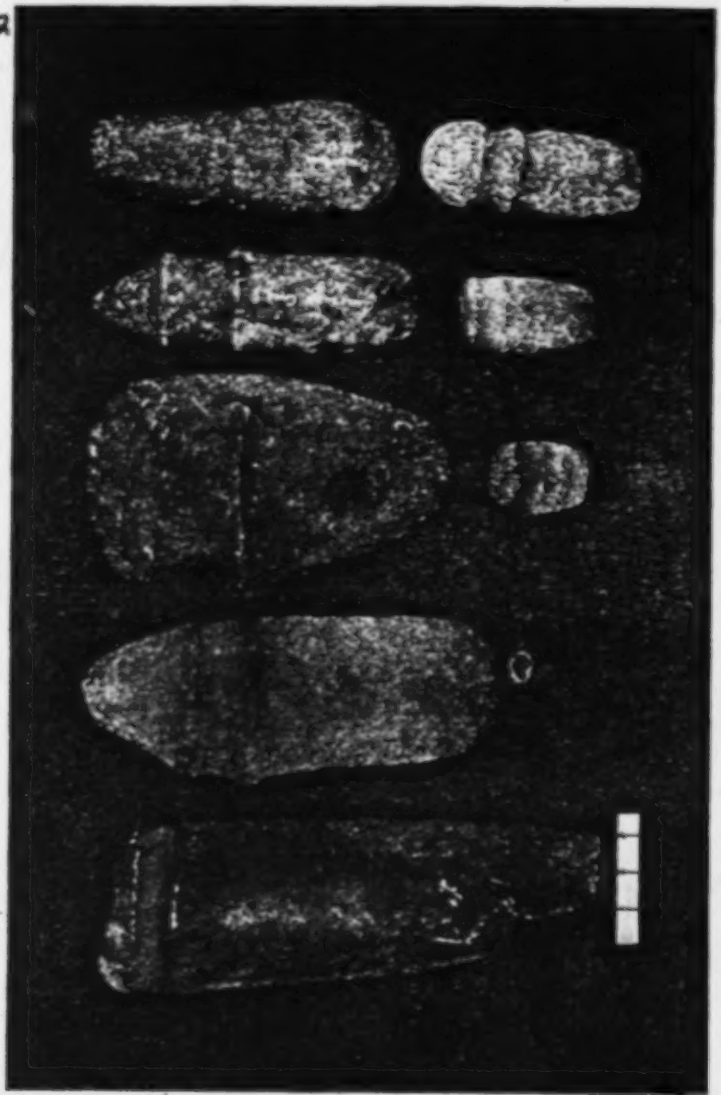

37. *Left to right*—Large Axe, Fairmount Park, Phila.; Axe, Plaswicky, Indian Town, Bucks Co., Pa.; Axe, Kensington, Phila.; Adze, Assiscunk Creek, N. J.; Axe, Pemberton, N. J. *Lower row*—Small Axe, Bucks Co., Pa.; Axe, N. J.; Double Groove Axe, Plaswicky, Indian Town.

[In Collections of Colonel Henry D. Paxson, Philadelphia, Pa.]

[Facing p. 258]

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463 about 1913. The Delaware women and a few men are yet skilled workers in beads,
531 both in sewed-on designs and in bead weaving. The women are expert in the art of working out intricate designs in ribbon applique on robes, leggings, breech cloths and moccasins. Some wood carving is also
322 done by the modern Delawares and a few
285 make splint baskets.

Designs and Symbolism

531 In the study of Delaware art motifs we find that they fall into two groups. In group A are the ancient earth symbols, floral and geometric (angular) patterns; in group B, the religious symbols of the Peyote Cult. This is a religious teaching and ceremony that arose in the tribe about 50 years ago. Animal and human figures rarely occur in Delaware art. In archeo-
[172] logical finds, representations of the human face in stone frequently occur but those are said to have been the charms owned and worn by certain individuals who had dreamed of the mask spirit and had the right to use its likeness as representative of the great spiritual force or guardian spirit.
[787] If a person saw an animal during his dream quest he would have the right to use the likeness of that particular animal on his wearing apparel. It is also permissible to
[614] have representations of clan animal totems on one's vest or tobacco pouch.

The earth symbols and the "trails" shown in plate 1 are said to be ancient, as well as figures A and B called "clasps" in plate 2. The earth symbols in plate 1 illustrate the
[821] native Delaware belief that the earth rests on the back of a tortoise and that the sun in its daily round goes under the tortoise and comes up on the opposite side the next day. Figure C, plate 1, symbolizes the power of the Creator which is felt in the four corners of the earth. These symbols
[171] occur in the ancient art designs of other Algonkian peoples in northeastern North America from Labrador to southern New England. Floral patterns for moccasin tops or vamps, breech cloths, robes and bags fall into this grouping (plates 3 and 4).
[P. 25, A]

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[P.9, A]

A Tentative Catalogue of Minsi Material Culture

by Vernon Leslie

121 Readers of the "Archaeologist" will recall that one of the major problems of the archaeology of northeastern Pennsylvania has been the identification of the culture of the Minsi Indians with one of the several archaeological manifestations which occur in this area.

101 The Minsi, it will be remembered, were the northern clan of the Delaware inhabiting the upper Delaware Valley above the Water Gap as well as adjacent areas in New York. Although mention of them is 174 to be found in written history, the Minsi make such a brief appearance there that at present very little can be learned from early writings concerning their material culture or ethnic peculiarities.

172 In my treatment of certain problems of the archaeology of the upper Delaware Valley published serially in the four issues of the "Pennsylvania Archaeologist" ending with that of Vol. XVII, No. 1, 1947, because of the paucity of evidence then available, I made no attempt definitely to describe Minsi culture by implement type or otherwise. Two possibilities were mentioned ("Archaeologist", Vol. XVI, No. 2, p. 73; idem, Vol. XVII, No. 1, p. 108): that the Minsi culture could possibly be the mysterious "Coastal" culture which I had identified in the upper Delaware Valley (which will be referred to again briefly in the conclusion of the present paper) or that it could possibly be identified with an Owasco-like manifestation occurring on several sites in the area, particularly in

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A Tentative Catalogue of Minsi Material Culture

by Vernon Leslie

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the vicinity of Milford, Pike Co., Pa. Dr. William A. Ritchie in his "Pre-Iroquoian Occupations of New York", pp. 56-57, had previously indicated the possibility of Owasco-Lenape connections.

In my report I also mentioned the occurrence of sherds on upper Delaware sites and in rock shelters (see Schrabisch, "Archaeology of the Delaware River Valley between Hancock and Dingman's Ferry in Wayne and Pike Counties", 1930) which were typologically Iroquois. Early in the spring of 1947 while looking over a site in Pike County, Pennsylvania, opposite the upper end of Minisink Island, I was struck by the possibility that the true explanation of the Minsi cultural enigma could lie in a combination of the Owasco and Iroquois elements present on several surface sites as well as in Schrabisch's rock shelters and in the Heye-Pepper excavation opposite Minisink Island in New Jersey (see "Exploration of a Munsee Cemetery near Montague, New Jersey", Heye, Pepper, 1915). This combination was viewed in my new theory as having resulted from acculturation brought about by the imposing of Iroquois elements upon an Owasco base. There is considerable historical evidence in support of such a possibility since the Algonkian Delaware are described as having been subjected by the Iroquois. One assumption is left hanging in the air here, however: that the pre-acculturation Algonkian Minsi were pure Owasco in culture.

[174]

[P.10, B]

121 zon in order that Minsi material may be separated from artifacts pertaining to earlier occupations. The writer herewith presents what he considers to be a reasonably valid list of elements pertaining to Minsi material culture. This list cannot in the light of our present knowledge pretend to anything approaching final inclusiveness or conclusiveness. It is the 1951 model and all rights to make subsequent changes are reserved.

127 In this list I have, of course, leaned heavily upon Ritchie's Bell-Philhower report as well as my own researches both prior to and following the Bell-Philhower "dig". I would also like to acknowledge much valuable assistance derived from access to the splendid collection of material from Minisink Island in the collection of Mr. Rudolph Ludwig, Milford, Pa.

Ceramics

Pipes

172 276 323 So far as the writer has been able to determine, no stone pipes attributable to the Minsi have been found in the upper Delaware area or elsewhere. Pipes of pottery occur, but are not numerous. These pottery pipes may be tubular, effigy, or obtuse—angle elbow. (Plate 1, No. 2). [531] Decoration may consist of pointillé, incised lines, corded stick impressions, or may be absent. (Plate 1, Nos. 1, and 3, shows pointillé-decorated pipe sherds.)

Vessels

172 415 323 Pottery may be of various Owasco types (Castle Creek Epigonus is rather prominent) with punctuate, corded, platted, and beaded designs of several forms, or of Iroquoian types with incised designs in herringbone and other patterns. Rims often exhibit castellations. (See Plate 2. The sherds in the top row and the sherd at the left in the bottom row exhibit Owasco features. The remainder are primarily Iroquoian in motif.) An excellent description

[P. 11, A]

An excellent description

172 323 415 [114] of Owasco ceramics is contained in Ritchie's "Pre-Iroquoian Occupations of New York State". A reading of this should precede any serious approach to the study of what we presently believe to be Minsi pottery.

The bodies of Minsi vessels ordinarily are corded in some fashion. Ritchie assigns the greatest frequency to a finely corded body treatment with smoothed-over cord second, smooth third, and coarsely corded fourth. It is to be noted that other body techniques occur on occasion such as corded stick imprinted and brushed-over cord.

Miniature vessels occur in this culture. The writer has never seen any from the Milford area which were not crude, including one, partially complete, excavated by him from the Bell-Philhower Site late in 1947. (Plate 3).

It may be remarked in connection with this all too brief description of 'Minsi' pottery vessels that one of the stumbling blocks in the path of a final and conclusive acceptance of the Owasco-cum-Iroquois explanation of the ultimate Minsi Culture is the fact that to the best of my knowledge no sherd or vessel has yet been found on a presumed Minsi site embodying an undeniable combination of pronounced Owasco and Iroquoian decorative techniques. This statement is made with full awareness, however, that the so-called Castle Creek Epigonus pottery may represent a combination of decorative motifs.

Pottery Effigies

172 323 532 In the light of the finding by the writer of the pottery effigy of an animal head on the Bell site in 1949, there can be little doubt that objects of this type must be included in the material culture of the Minsi.

The object in question (Plate 4, Nos. 1 and 2) is complete with the exception of the ears and a small part of the lower por-

[P. 11, B]

172 323 532 tion of the face. The hole in the dorsal surface (shown in Plate 4, No. 2) is connected with the holes indicating the eyes. No explanation for the purpose of this dorsal hole or indeed of the entire specimen can be attempted at this time.

Bone

172 321 41 Bone and antler artifacts do not appear to be abundant on Minsi sites. On occasion, the bone awl, antler flakers of cylindrical form, combs, turtle-shell cups, perforated deer phalanges, perforated needles, antler picks, beaming tools, and short bone tubes, probably used as ornaments, are found.

Shell

At the present time, because of an almost total lack of evidence, (the Bell-Philhower Site report lists one shell bead found by Mr. Charles A. Philhower in a pit of the historical period and worked fragments of conch) the writer is not prepared to discuss the possible incidence of shell artifacts in the prehistoric Minsi Culture. In common with Ritchie ("Bell-Philhower Site", p. 178) he refers the interested reader to the Heye-Pepper report, "Exploration of a Munsee Cemetery" for a description of numerous shell ornaments, etc., from the *historic* Minsi site adjacent to the Bell-Philhower component.

ROUGH STONE

172 324 227 Net sinkers are of two well-defined types: flat pebbles with two opposed notches, and sinkers made of thin sheets of stone chipped into circular or rectangular shape with two opposed notches. These 'trimmed sinkers' may have notches formed by chipping, or rarely, by grinding. (Plate 5, No. 3, shows notched flat pebble; Plate 5, No. 1, shows trimmed sinker with chipped notches; No. 3 of the same plate is a trimmed ground-notch sinker.)

Sinkers of both types may range in size from an inch to six or seven inches in

[P. 12, A]

172 227 324 length. (Plate 11, Nos. 1 and 5, shows very small sinkers, No. 1 being the chipped type and No. 5, a notched pebble.) Caches of sinkers occur in this culture, the writer having uncovered a hoard of 28 specimens in 1936 and another of six specimens in 1948. (Plate 6 shows the six specimens contained in the latter find.)

Hammerstones, Hoes, Lap-Stones

172 324 412 Hammerstones consisting of simple bi-pitted pebbles (Plate 7, No. 2), rudely chipped triangular or oval stone hoes, and lap-stones or metates occur in this culture. One so-called lap-stone found in a pit on the Bell-Philhower Site late in 1947 consists of a roughly-shaped oblong block of very fine sandstone 3 in. thick, 11½ in. long, and 8 in. wide. Both faces are slightly concave.

Roller Pestles

Minsi roller pestles are generally very well made. Some are very long, exceeding 18 inches in length. One found by the writer shortly after the flood of 1936 is nearly 14 inches long and bears on one end the crude effigy of what appears to be a reptile head. (Plate 8).

Stone Discs

One stone disc in the writer's collection was washed out by the 1936 flood on the Davenport Site near Milford, Pa. It was found intimately associated with sherds of Minsi type. This specimen is 1¼ inches thick and is slightly over 4 inches in diameter. It was probably used as a muller in common with certain pebbles of fine sandstone occurring on Minsi sites. These pebbles show wear on one or both faces. (For illustration of stone disc, see Plate 9, No. 2.) It is to be observed that the type of stone disc under discussion here is not the kind of chipped disc (net sinker) mentioned in the Bell-Philhower report, p. 237.

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[P. 12, B]

Sinew Stones

172 324 412 "In the Milford area it is possible on occasion to recover egg-shaped (and sized) pebbles almost completely encircled by shallow pecked grooves. Ritchie in the Bell-Philhower report, p. 175, refers to them as "partly grooved thick pebble sinkers". The present writer has never found this explanation of their use to be entirely satisfactory (Plate 7, Nos. 1 and 3.)

Stone Faces

172 324 532 Under the category of rough stone it is proper to include the stone faces which now and then turn up on Minsi sites. To the writer's knowledge, at least five of these have been found in the Milford area, one splendid specimen from Minisink Island (Plate 10) being presently in the collection of Mr. Rudolph Ludwig. According to [796] numerous authorities, these rough-tone effigies were used in the Lenni-Lenapé Big House Ceremony.

Polished Stone Artifacts

Celts

172 324 412 The inventory of Minsi polished stone artifacts is not large. Most prominent in this category is the so-called 'thick-polled celt' (Plate 9, Nos. 1 and 3). It is to be observed that some of these are almost restagular in cross-section, others more nearly oval.

Small Chisels

Well made "miniature celts" in the form of small narrow chisels or of small pebbles with a celt-like edge are among the most interesting and unusual Minsi artifacts. Some (Plate 1, No. 8) are beautifully made. In my opinion, this type of implement is important in the identification of Minsi-occupied sites. Several years ago the writer published in the "Pennsylvania Archaeologist" (Vol. IX, No. 3) a brief discussion of the possible use of these small tools. In that article it was suggested

[P.13,A]

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that they were possibly used to incise pottery. (For illustrations of several of these chisels found in the Milford area, see Plate 1, Nos. 7 to 13.)

Gorgets and Pendants

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The Bell-Philhower report mentions gorgets and pendants as being possible Minsi traits (pp. 174 and 236) on the basis of the reported finding of a gorget by Mr. Charles A. Philhower in a pit in association with a mat needle and a pottery vessel of Owasco type. This view is further supported by the mention of Owasco parallels and by a reference to the discovery of a pendant by Heye and Pepper during their excavation of the adjacent Minsi site of the historic period.

The probability of the occurrence of both the gorget and the pendant in the inventory of Minsi cultural traits must be freely accepted, but it cannot be maintained that the matter is conclusively settled on the basis of present evidence—particularly as regards the gorget. It may be observed in connection with this problem that in this area the gorget is generally to be regarded as associated with the "middle" period rather than the "late" to which the Minsi belong. This does not, however, rule out the possibility of a weak survival or borrowing of this cultural trait.

Paint Stone

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In the summer of 1948 the writer found on the surface of the Bell-Philhower Site a thin rectangular piece of hematite with concave surfaces on each side exhibiting the marks of abrasion (Plate 1, No. 4). The obvious conclusion is that this object was used as a source of pigment, probably for personal adornment. While its occurrence on the surface gives rise to a certain element of doubt concerning its cultural affiliation, it is almost certainly of Minsi origin.

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Chipped Stone Artifacts

Arrowpoints

●172 324 411 Most prominent in the category of Minsi chipped stone implements is the triangular arrowpoint. While several forms of triangular points occur, the vast majority of Minsi points are equilateral triangles with concave bases. A considerable number of equilateral triangular points also occur with straight bases. (Plate 11, Nos. 14 and 11, shows concave-base points; Nos. 11, 12, and 13 have straight bases.)

[803] The materials of which Minsi chipped implements found in the Milford area are made include jasper (brown, yellow, red), argillite, black, white and gray chert, and a chalcedony-like material. By far the most commonly-used of these materials were argillite and black chert.

Knives

172 324 412 Although knives of several types (ovate, large triangular, broad side-notched, etc.) have been found on sites generally conceded to be Minsi, this kind of implement is not typical of the culture.

Scrapers

Both side scrapers, consisting of retouched flakes, and end scrapers occur in the Minsi Culture, but not to the extent that they are found in the much older Laurentian horizon.

The most prominent, in fact, almost the exclusive form of end scraper is the ovate type. The keeled back form is a very poor second and while occurring, is, like the chipped knife, not typical of the culture. (Plate 11, Nos. 7, 8, 9, shows end scrapers from a large site near Milford, Pa., generally conceded to be Minsi.)

Drills

Although Ritchie's statistics (Bell-Philhower report, p. 236) would lead one to the conclusion that drills are comparatively minor artifacts in the total Minsi series,

172 324 412 the writer has found that these implements occur generally on Minsi sites. It is possible that they deserve more significance than Ritchie's tables would indicate. Ritchie (op. cit., p. 236) lists five types: expanded base, expanded side-notched base, expanded scraper base, T-shaped base, and Y-shaped base. Presently available statistics do not permit a selection of the most common form or forms (Plate 11, Nos. 2, 3, 4, 6).

Trade Goods

172 439 Any trade goods found in the upper Delaware area are almost certainly surviving evidence of the period of Minsi-Caucasian contact. In general, trade material is extremely rare, evidencing the fact that the contact period was of very short duration in this area. One notable exception to this general paucity of trade material is that part of the Bell Site excavated by Heye and Pepper early in the second decade of the present century. In their exploration, Heye and Pepper found numerous articles of European or Colonial origin, including beads, metal kettles, etc. (See their "Exploration of a Munsee Cemetery near Montague, N. J.", 1915.)

The writer has found only two artifacts evidencing Caucasian contact: a sheet brass triangular arrowpoint from the Davenport Site across the Delaware from Milford, Pa., found on the surface in 1934, and a small perforated triangular ornament of catlinite from near Cocheton, Sullivan Co., N. Y. (Plate 11, No. 10, shows the brass arrowpoint; Plate 1, No. 6, is the catlinite ornament.)

Summary

172 With the exception of numerous pottery decorative patterns within the framework of certain Owasco and Iroquoian ceramic techniques, it is evident that Minsi material culture is not characterized by variety. This is, of course, an example of a cultural

[R 14, B]

●172 trend to be noted elsewhere in the Northeast, notably among the Iroquois, in accordance with which there was a definite limitation and specialization of stone artifact types in the later periods of occupation which immediately preceded white contact. Among the Iroquois, for example, there was an almost total concentration upon the use of a single type of triangular arrowpoint. Among the Minsi, we likewise see a preference for one type of triangular arrowpoint, but differing from the Iroquois in having a concave base.

Collectors and others having material from sites in this area usually fail to realize that their proudly exhibited bannerstones, grooved axes, and wide varieties of stemmed and notched arrowpoints were not produced by the Indians whom we associate with the colonial period and the period immediately preceding, but rather were made by peoples who occupied the upper Delaware Valley long before the beginning of recorded American history.

With a fairly definite description of the Minsi cultural pattern, we have succeeded in reducing considerably the proportion of what is known to what is unknown in the archaeology of northeastern Pennsylvania. Two well-defined complexes, the Laurentian and the Minsi, have been recognized here. The largest single problem now remaining is to separate, identify, and equate with others in the Northeast the third pattern which seems to be present. This pattern, in the writer's opinion, immediately preceded the Minsi occupation which closed the local prehistoric period. It produced grooved axes, steatite vessels, gorgets, and a variety of arrowpoint forms, including stemmed types. Whether clay pottery was used is open to question. This pre-Minsi period seems to have been allied to the so-called Coastal Culture, a culture which at present seems to be the untouchable of northeastern archaeology.

[P.15, A]

172 It is suggested that more work be done on this Coastal pattern by our professional archaeologists and, finally, that the organizations and individuals who have already

[P. 15, B]

172 worked on it would do well to fulfill their scientific obligations by publishing their results.

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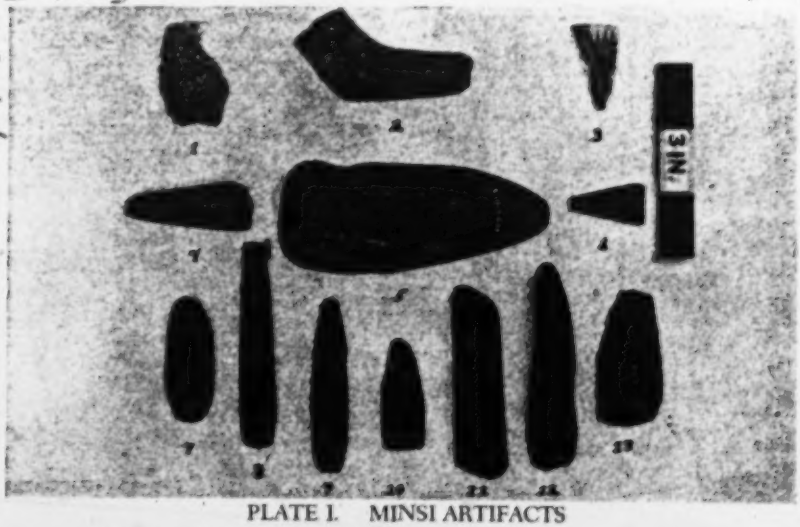

PLATE I. MINSI ARTIFACTS

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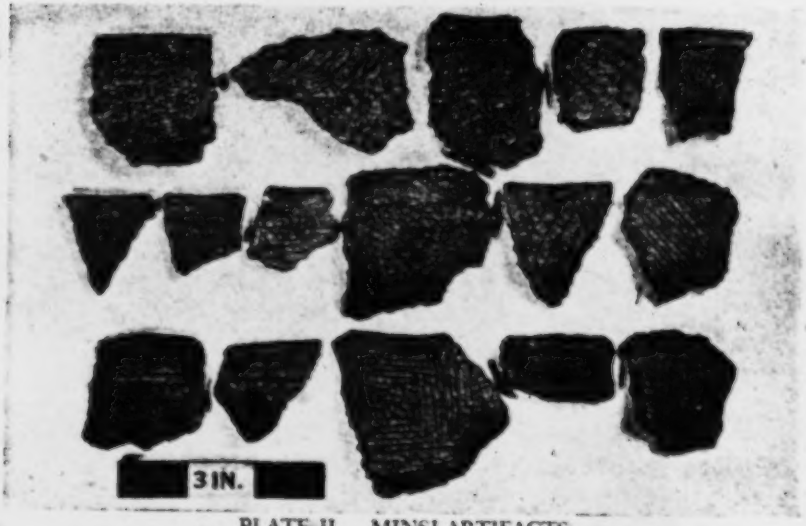

PLATE II. MINSI ARTIFACTS

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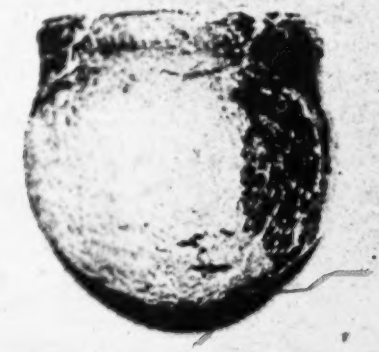

PLATE III. MINSI ARTIFACT

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PLATE IV. MINSI ARTIFACT

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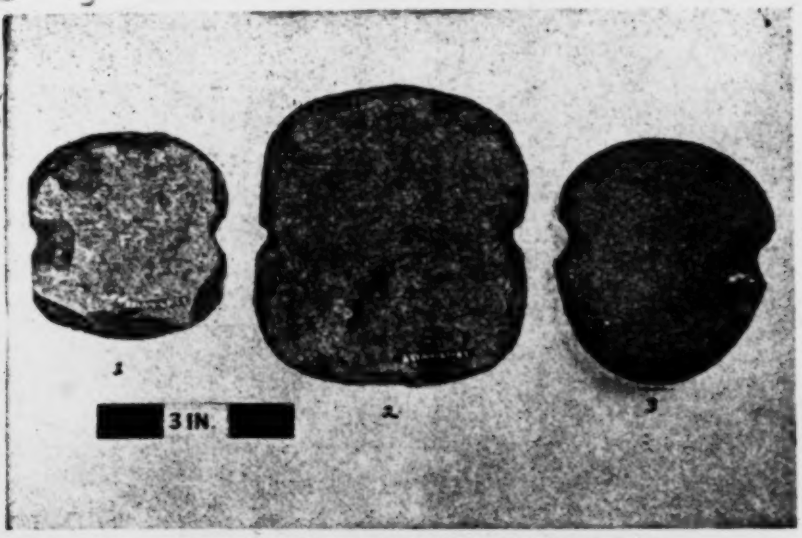

PLATE V. MINSI ARTIFACTS

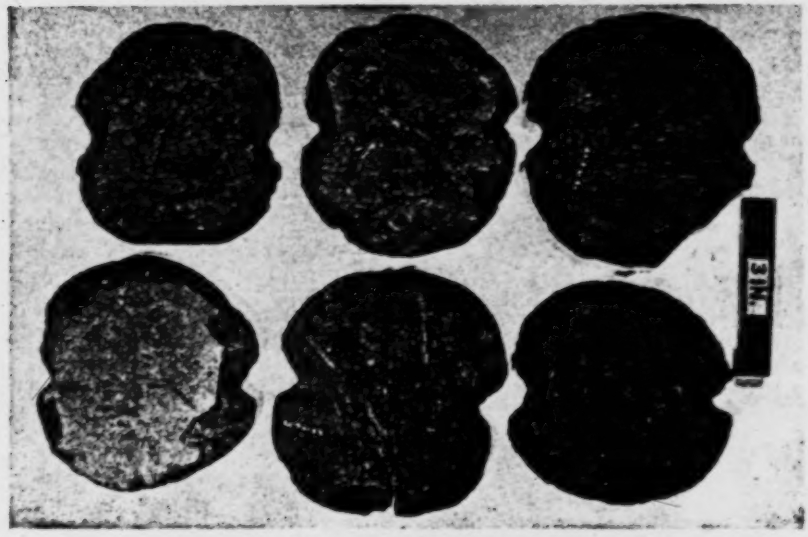

PLATE VI. MINSI ARTIFACTS

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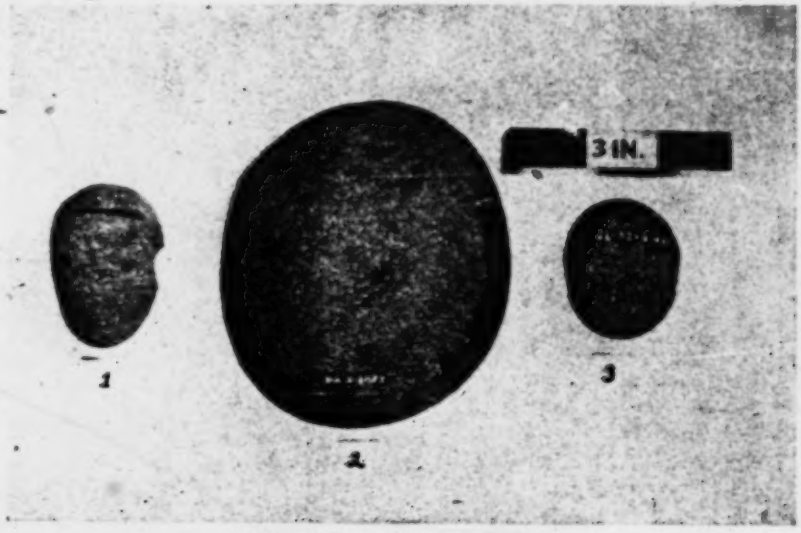

PLATE VII. MINSI ARTIFACTS

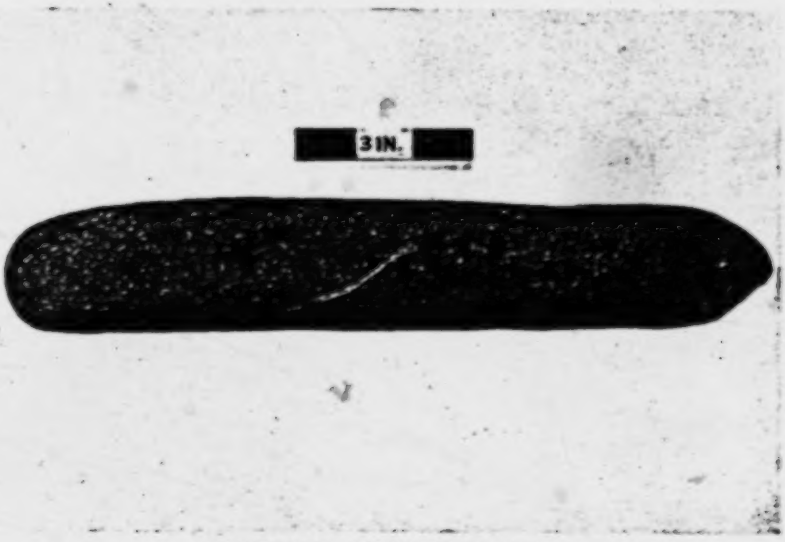

PLATE VIII. MINSI ARTIFACT

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PLATE IX. MINSI ARTIFACTS

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PLATE X. MINSI ARTIFACT

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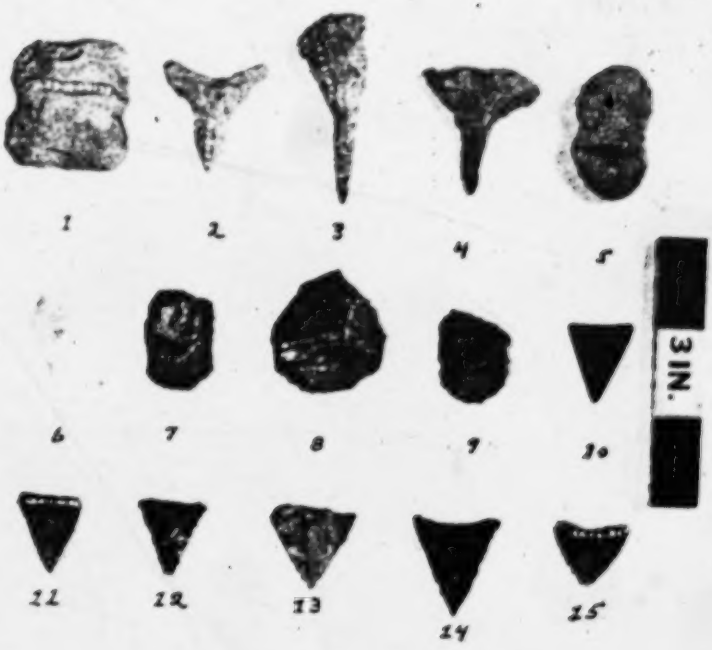

PLATE XI. MINSI ARTIFACTS